



C.H.C.

**SENDTSCHREIBEN ODER EINFELTIGE ANTWORD AN DIE HOCHER-**  
**LEUCHTE BRÜDERSCHAFFT DESZ HOCHLÖBLICHEN ORDENS DESZ**  
**ROSEN CREUTZES AUFF DIE VON IHNEN AUSZGEFERTIGTE FAMAM**  
**UND CONFSSIONEM DER FRATERNITET**

**OPEN LETTER OR UNCOMPLICATED ANSWER TO THE HIGHLY EN-**  
**LIGHTENED FRATERNITY OF THE HIGHLY LAUDABLE ORDER OF THE**  
**ROSE CROSS TO ITS PUBLISHED FAMA AND CONFESSIO OF THE**  
**FRATERNITY**

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## SOURCE

1615, Sendtschreiben oder Einfeltige Antwort an die hocherleuchte Brüderschafft desz hochlöblichen Ordens desz Rosen Creutzes Auff Die von ihnen auszgefertigte Famam und Confessionem der Fraternitet: Durch einen waren Liebhaber der vollkommenen Weiszheit gestellet und auszgesandt.

<http://www.archive.org/details/sendtschreibeno00fran>

## PREFACE BY THE TRANSLATOR

In 1614, 1615 and 1616 the renowned works *Fama Fraternitatis*<sup>1</sup>, *Confessio Fraternitatis*<sup>2</sup> and the *Chymische Hochzeit Christiani Rosenkreutz* appeared in Germany. These writings referred to the existence of the Rosicrucian Order in Europe and were succeeded by a declaration that was attached to the walls of Paris in 1623. Its contents were as follows.

"We, the representatives of the Highest Council of the Rose Cross reside visibly and invisibly in this city, at the grace of the Most High, to the heart of which the righteous turn. Without books or signs we speak, and this we learn to others as well, in all the languages of the countries where we want to stay, to liberate the human beings, our equals, from deadly errors. If ever someone wants to meet us out of sheer curiosity, he will never make contact with us. However, when his will urges him to have himself registered in the file of our Fraternity, then we, who can see through thoughts, shall show him that we truly keep our promises. Thus we do not state the location where we reside in this city, because the thoughts added to the genuine will of the reader will enable him to get to know us, and us to get to know him."

Afterwards many writings have seen the light, pro and contra the Rosicrucians. There is yet another, third type of writing, namely the open letter, in which a person who is interested in the Order makes a public appeal to the Rosicrucians to contact him and take him up in their Fraternity. In this sense this type of writings can also be counted to the writings pro the Rosicrucians.

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<sup>1</sup> *Fama fraternitatis Roseae Crucis oder 'Die Bruderschaft des Ordens der Rosenkreuzer*, Cassel, 1614.

<sup>2</sup> *Confession oder Bekandnusz, der Societet und Brüderschafft R.C. An die Gelehrten Europae*, Cassel, 1615.

The present work, the *Sendtschreiben oder Einfältige Antwort*, can be designated as one of the latter types of writings which as to tone and contents are written in support of the Order.

It is striking, that as to several points it strongly resembles the work *Einfältige und kurze Antwort über die auszgegangene Fama und Confessio*. The author of which is Philippo à Gabella, who however signed at the back with C.V.H., Amator Philosoph<sup>3</sup>. That work also appeared in 1615, probably with the editor A. Hünefeldt, Danzig. It is just as much a plea to the Rosicrucians to be admitted to the Fraternity.

The similarities between both works are:

1. The title of the work, as to style and plan
2. The opening passages, id.
3. The initial surprise of the author about the appearance of the Fama and the Confessio
4. The criticism on the bad accomplishments of the medical profession
5. The term podagra<sup>4</sup>
6. The term Christian love
7. The term the Holy Spirit
8. The term richness in relation tot lust
9. The term spagiric art
10. The term chosen ones
11. The term comfort
12. The term grace
13. The term humble
14. The term simple

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<sup>3</sup> "A lover of philosophy."

<sup>4</sup> Foot gout. It is remarkable that this illness is mentioned. I encountered it in another Rosicrucian work, moreover with Michael Maier's *Silentium Post Clamores* (The Silence after the Clamor), H. IV. One would almost assume that it is a code word.

15. The term willing
16. The term very laudable Fraternity
17. The term faithful
18. The term worldy richness
19. The term sin
20. That world and art have reached their highest and last point
21. Dealing with what it means when the plea is not answered
22. A view about making public the name of the author
23. The appeal to the Order to not ignore the writings
24. The signature with an almost identical three letter abbreviation
25. The term Amen as a closing address

In the respective titles are the words *Einfeltige* and *Einfältige*. But in those days we find differing ways of orthography on more occasions, even in one and the same work. Not only as to spelling, but also regarding the use of upper-case and lower-case letters.

Considering the many similarities it is my solemn belief that both works do stem from one and the same author, or that the authors have composed and published the texts after mutual deliberation. I would not even be surprised should they be written by Michael Maier, who in 1617, so two years later, publicized his works *Silentium Post Clamores* (The Silence after the Clamor) and *Atalanta Fugiens* (The Fleeing Atalanta). As a famous physician and alchemist he was active at the court of emperor Rudolf II of Austria, and broadly opposed the abuses in medical science. He was the apologist pur sang of the Rosicrucians and even in his apologetic writings he denounced the abuses mentioned.

The text of the Sendtschreiben is wholly peppered with Christian prayers and passages. Also several times there is talk of chosen ones and the sinfulness of man is being referred to. One should realize that this is the figurative language of the author himself, in his attempt to contact the Rosicrucians. In this context I would like to stress the fact that the Rosicrucian Order A.M.O.R.C.<sup>5</sup>, in the rubric 'frequently asked questions' of its website, answers the question 'What vision does A.M.O.R.C. have on its applicant members?' to the effect, that the Order does not have the pretention that its applicant members are in some undesirable situation from which they should be liberated. On the contrary.

The Order takes the stand that every human being has a tremendous arsenal of inner powers at its disposal, which in the present era are hardly or not activated within the common educational system. Precisely the stimulating of what is present within the members themselves, enables them to determine what the best manner is to shape their lives and the vision they want to develop. What counts is that everybody through tuition learns to acknowledge which faculties he has. Just like a master painter who shows his pupil which techniques there are, to make the talents that are inherent in the pupil come to full blossom.

The choice of words and the angle of the author must therefore be seen in the light of the spirit of the age in which he wrote his appeal. In fact from the Fama and from the leaflets which were

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<sup>5</sup> The Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis (A.A.O.R.R.A.C.), or Ancient Mystical Order Rosae Crucis (The Rosicrucian Order A.M.O.R.C.). It continues the ancient Rosicrucian Tradition. See the manifest regarding this of the Fédération Universelle Des Ordres Et Sociétés Initiatiques (F.U.D.O.S.I., 1934), in which a number of European initiatory orders have confirmed this. See [www.amorc.nl](http://www.amorc.nl).

attached in Paris it can be derived, that the Order is open to every sincere candidate. As the A.M.O.R.C. says in one of its publications in these days: 'Around the initiates there is a circle. He who is excluded, excludes himself'. This indicates that with the Order there is no question of a vision based on being 'chosen'. As you will see, the author confirms this in the first lines of his request.

In the era of the author however it was impossible to contact members of the Order directly and uninvitedly. It was a closed bastion, and it even depended whether one got to deal with a true Rosicrucian or with an impostor. The author wrote his text as a compassionate and well-meant attempt to be able to contact the Brothers.

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The German text is uninterrupted and contains no blank lines. In this translation they have been added for readability.

The text has no pagenumbers, except in the beginning, where is a number every other page, i.e. A ij, A iiij, A iiiij and A v. Yet this does not mark an introduction, for the text just continues after this, without numbering. In this Dutch translation I have opted for my own numbering.

One of the textual lines is not readable because of a fawltly scan of the original. This could not be mended in the context of this translation.

Ruud Muschter<sup>6</sup>

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<sup>6</sup> Member of the Grand Council of the A.M.O.R.C. (Dutch-speaking Jurisdiction) from March 21st 1988 to March 21st 2010.

## THE COVER

Open letter  
or  
uncomplicated answer  
to the highly enlightened  
Fraternity of the highly laudable  
Order of the Rose Cross  
to  
its published Fama  
and Confessio of the  
Fraternity:  
drafted and submitted by a true lover  
of immaculate wisdom.

Frankfurt, Johann Bringern

1615<sup>7</sup>

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<sup>7</sup> The image gives “Ecce Anvncio Vobis Gaydvm Magnvm” (See, the announcement gives you great joy). With this the author refers to the Fama Fraternitatis.



TO THE VERY LAUDABLE FRATERNITY OF THE  
ROSICRUCIANS C.H.C. OFFERS HIS GREETINGS AND  
WILLING SERVICE<sup>8</sup>

For with great pleasure and surprise, and also with a joyful heart I have gone through your publication Fama Fraternitatis, as well as the Confessio, o very enlightened<sup>9</sup> Brothers of the very laudable Order of the Rose Cross. With that among other things I have also noticed and observed, that the uneducated have not been excluded by God our Lord from the bliss of this blissful Fraternity. Therefore through this writing I have not only brought my simple meaning and consent to the fore regarding some aspects which are included in your mentioned Fama and in the Confessio, but at the same time I also present myself - and mainly - to you, very wise men. As far as I have any say in this, I want to voluntarily and without delay commit myself.

Now, regarding the reformation of disciplines and the arts which is your intention, I can assert in truthfulness, that I since long have wished for such a reformation from the bottom of my heart, as when seeking the truth I have sensed and experienced often how ill and crippled some are. And to take for short the

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<sup>8</sup> "To the Fraternity of the most laudable Order of the Rose Cross C.V.H. offers his Christian greeting and willing service, in all loyal sincerity." Thus it says in the Einfältige und kurze Antwort über die auszgegangene Fama und Confession, Philippo à Gabella / C.V.C., 1615. This illustrates well that the similar terms cannot be called a coincidence.

<sup>9</sup> "hocherleuchte." The translation with 'very enlightened' is more appropriate than the possibly more correct 'illustrious'.

art of medicine as an example, I take into consideration that no-one is so inexperienced or foolish that he does not know and understand how weak and dilapidated the condition of this beautiful and excellent art nowadays is, and that it almost breathes its last and final breath. For most physicians and doctors achieve not only little with the gravest and most consequential illnesses, but neither can they work very praiseworthy with the minor and moderate things that burden man, from sheer lack of profound knowledge of their art.

On the other hand, regarding the art of making ☽<sup>10</sup>, or the Philosopher's Stone, I have been of the opinion for years that it may be seen as a precious and special, high gift of God, because through it one may abundantly obtain the temporary food and needs, and the human body can be freed of illness through it and kept in good health. But it cannot nearly be compared with the wisdom and arts that stem from the great light of nature, and even less with the gifts that are poured in by the upper schoolmaster, the Holy Spirit. The reason is clear enough, for it is impossible that the power of the elements as to glory, splendor and virtue would equal the sideric<sup>11</sup>, magical and heavenly power, no matter how manifold these elements might be cleaned of their impurities, and have been isolated by the spagyric art.

Thirdly, I have with great surprise taken in, that your very enlightened, fondly remembered father Fr. C.R.C.<sup>12</sup>, who is in our Christian memory, has bequeathed the small universe<sup>13</sup>,

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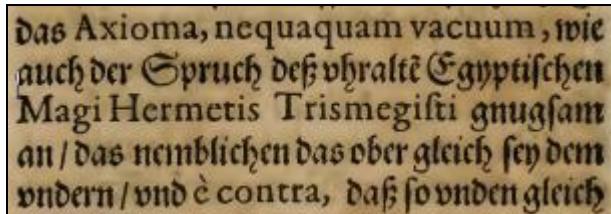
<sup>10</sup> Making gold. The sign ☽ stands for 'sol': 'the sun'.

<sup>11</sup> Of the stars.

<sup>12</sup> Frater Christian Rosen Creutz, the main character in the Fama Fraternitatis.

<sup>13</sup> "minutum mundum" (declined): 'the small world', or (in more frequent use) 'the small universe'. This notion is used in the Fama

produced in a perfect manner, to which I as an inexperienced one can but ascribe - and to which I can have no other judgement - that from the light of nature I perceive that such a secret must be located in nature. This mechanism is well demonstrated through



das Axioma, nequaquam vacuum, wie  
auch der Spruch des vhraltē Egyptischen  
Magi Hermetis Trismegisti gnugsam  
an / das nemblichen das ober gleich sey dem  
vndern / vnd è contra, daß so vnden gleich

the axiom nequaquam vacuum<sup>14</sup>, as well as the phrase of the primordial Egyptian magus Hermes Trismegistus, namely that that which is above, equals that which is below; and vice versa, so that the lowest equals the highest thing. The restriction is, that that which is actual in the one thing, is potential<sup>15</sup> in the other thing. What however could in my opinion be invented in

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Fraternitatis. It regards a phenomenon that has been found in the tomb of Christian Rosen Creutz.

<sup>14</sup> The author cites from the Fama. On the tomb of the legendary Christian Rosen Creutz there was a copper plate with the superscription "Nequaquam Vacuum, Legis Iugum, Libertas Eaugelij, Dei Gloria Intacta" (There is absolutely no vacuum; the yoke of the law; the freedom of the gospel; the pristine glory of God).

<sup>15</sup> "allein was in dem einen ist actu, findet sich im andern potentia." 'Actum' and 'potentia'. Terms of Aristotle: actuality and potentiality, with which the 'possible' develops into the 'real'. A.M.O.R.C. handles the definitions actuality and reality, for respectively 'the true being of something' and 'its manifestation'. So this is not the same as actuality and potentiality (or the reverse of it). The potential in this sense has no existence in actuality yet, let alone in reality. Moreover, in the exoteric world one might even consider the notion reality, in the sense as used by A.M.O.R.C., as the actuality in the terms of A.M.O.R.C.

the whole wide world that is more wondrous or artful and be presented to the people than exactly such a small universe? But with how many are those who consider it totally beyond belief that a human being through his wisdom brings about that he carries heaven and earth in his fist? For they do not know how one thing is hidden in the other thing, and that - each in his own manner - heaven can be found in the earth, and the earth in heaven<sup>16</sup>. And also that something big and invisible can come into existence and be brought to light in something small and visible; and on the contrary something which is bodily and tangible, from something spiritual and invisible<sup>17</sup>. And further also that something great and incomprehensible for physical eyes, is actually represented by something very small that is comprehensible, and can be presented to our eyes as its living image.

But how can I, who is simple and totally inexperienced in wisdom, be able to write about such high secrets and divine wonderworks in a sufficiently worthy manner? For I wholly take it that with this small universe - as a compendium and vivid image of the whole universe<sup>18</sup>, in which all the wheels of the world are included - everything that can be experienced in the whole of nature can be fathomed and investigated in essence, as the very enlightened Theophrastus Paracelsus brings

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<sup>16</sup> This goes to the core of the alchemical work.

<sup>17</sup> Notice, that the author - deliberately or not - makes a subtle hierarchical change in the balanced and equivalent 'as above, so below' of Hermes Trismegistus. Namely, the author makes a categorization as to the big that comes to existence and becomes known 'in' the small things; and to the small, which comes into being and becomes known 'from' big things. This implies a leading stream from above downwards, from the heavenly to the earthly. He continues this vision in the next line.

<sup>18</sup> "Compendio und lebendigen imagine totius vniuersi".

up in his *Mathematica adepta*<sup>19</sup>. Therefore I may say that the arrangement of this small universe is not human, but must be attributed to the angels, without whose tuition and assistance such a superb work and piece of art would certainly have remained undiscovered and in hiding.

Now if your salamander<sup>20</sup> is so useful and your wheels of the world are so artful - o very wise and extremely enlightened Brothers - how high and precious should your axioms or rather the divine announcements<sup>21</sup> be estimated? Because the result of them is more than artful works and useful things. Surely they must be valued much, much higher than all the gold, pearls and gems, for if someone understands and values the richness and glory of the whole world, he is worthy of them and they are subjected to him. O, how blessed therefore are the ears who hear your axioms. O, how blessed are the eyes who are granted to behold your small universe. O, how blessed are the hands who are granted to touch your salamander. Manifold blessed however is the human being to whom God has granted these three things; the human being who is granted access to them; and to whom it is granted to use them in humility and according to God's will.

Therefore, how could have come to my ears, o very wise and extremely enlightened men of God, something that is more lovely and desirable, than that which I have heard through the *Fama en Confessio* published by you, namely how you at

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<sup>19</sup> Deals with the occult connections between geometry, cosmology, measures, weights and numbers. Part of nine sections in his work *Astronomia Magna, oder Die gansze Philosophia sagax der grossen vnd kleinen Welt* (*Philosophy of the wise of the big and small world*), 1536/1537.

<sup>20</sup> "Proteus." A salamander, proteus anguinus. An important symbolical being in the alchemistic performances.

<sup>21</sup> "oracula Dei".

instigation of the divine Spirit have loyally called and invited all the pious hearts that long for wisdom - be they educated or illiterate persons, of high or humble birth - to your beatified Fraternity; have offered them out of sheer Christian love all your great secracies and endless treasures willingly and without compensation; and have promised them with much consolation that you will make them participants of it?

Therefore all lovers of wisdom who have these high matters brought to them just like that, should praise and glorify the almighty, mild God. And to you, very enlightened and extremely gifted men, they must give great and everlasting thanks, just as they are very much obliged and in debt to exercise obedience towards you in all humility for reasons of entitlement and resonability - without any delay and as much as they possibly can.

We should totally consider, that both your Fama Fraternitatis and the Confessio have gone out and been made known to the whole world neither without an ally, nor on your own accord, but through an eternal decision and the special providence and command of the alwillingh God. For those who want to have themselves educated this is useful and good. To those however who despise it, it serves to increase their wickedness and moreover to a punishment that matches it. Personally I do not doubt at all that your published writing has come to me for my great recovery and well-being, as I know that the loyal and above all wise God has created everything on the basis of number, measure and weight, and directs it thus, that even het tiniest hair of the human head cannot fall to the ground without his will and command.

Therefore I am of the opinion, that in due course on the basis of his everlasting goodness I will not be forgotten either, and that he will mercifully ordain measures and ways through which I

may come to the perfect and since long desired wisdom - existing of knowledge of God and all natural and supernatural beings - and reach them. Now I have through God's grace recognized and learned from the Holy biblical Scripture; from the very enlightened, dear man Theophrastus Paracelsus; and from other divine books, that man was initially created in paradise as the image of God and, in such a depiction, completely possessed the wisdom and knowledge of God en all visible and invisible things.

Also, that for the main part he has again lost this wisdom through the fall and throug disobedience, and also that it darkened in him soon, turned inward and in fact became extinguished completely. By contravening the command he fell down from the spirit and image of God into that which is outside and bodily, this is, in the sinful flesh. Therefore logically seen all human beings should commit themselves to nothing more high and serious than contemplating how they can reach and bring about again the blissful state in which Adam lived before the fall.

And also, that Jesus Christ, the much praised son of God, for that purpose and out of immesurable love and compassion has assumed the nature of man; has suffered the bitter and painful death on the cross; and has ascended, in order that his chosen ones might be released from this miserable, sinful state and again be reborn through the Holy Spirit to the image of God; and that therefore those who put their joy and bliss in the perishable things of this world, as there are: richness, splendor, honour, eating, boozing, licentiousness and other comparable vain lust, and dwell in it and have themselves become entangled in them, must be deemed unwise, bestial folks.

But those who through Christ try to regain the lost image and perfect wisdom and rather incessantly beg and invoke to this

end the merciful, loyal God in the true faith for aid and assistance of the Holy Spirit; who moreover also ignore themselves and diligently try to arrange their entire lives to the will of God, must logically be kept for exclusively rightful and mindful people.

But despite the fact that I have come to know all this thanks to the grace of God, I cannot just as well - very enlightened men of God - pretend towards you to be anything else but a simple human being, inexperienced in all arts and wisdom, who has learned only so much that he knows what he lacks and that the perfect, blissful wisdom that has gone lost in Adam, can again be looked for and found in the unique Jesus, the son of the living God and the lady Maria. And to this end a concentrated and cordial prayer, in constant patience to be directed to the almighty God, whilst awaiting the divine light that comes from him, is the principle and best means.

Sein allem nach / ist an euch/ hocherluchte  
thewre Brüder desz hochloblichen Ordens  
desz RosenErcuzes/ mein instendiges hoch-  
fleissiges vnd ganz fleheliches bitten / mich/  
wofern es anderst der Allmechtige vñ allein  
weise Gott in seinem ewigen Rath also ver-  
sehen / in ewre hochlobliche Fraternitet vnd

Having said all this, it is my insistent, very diligent and whole plea, directed to you, very enlightened, dear Brothers of the very laudable Order of the Rose Cross, that you will magnanimously take and accept me - in as much as the almighty and exclusively wise God envisages it in his eternal council - in your very laudable Fraternity and esteemed, blissful Order, for the sake of the honour of God and the Christian,

fraternal love, although I admit that I consider myself unworthy to it. Should it be the case however, that it is not the will of God that at this moment the big secracies and inexhaustible treasure, entrusted by God the Lord to you as his loved and sacred servants are revealed and conveyed to me, I for that reason will not complain to his divine majesty, nor to you, his loyal servants, but with a humble heart submit to the holy will of God, which is the very best and say: Lord, you are holy and just in all your ways. Your name be hailed and praised in eternity.

Finally I will not leave unmentioned for you, very wise and extremely gifted Brothers that I, for certain considerable reasons have had difficulty with making my name public other than under the seal of silence, because you state that your wisdom stretches out so far, that the advice of the Brothers [...]<sup>22</sup> of the world as in India and Peru cannot be concealed from you, deems it unnecessary to do so.

Finally I want to request and pray to you next, very enlightened men of God, very emphatically and with great diligence, that you will not disdain my present uncomplicated writing but, after a fitting delay<sup>23</sup>, willingly receive it from me and will answer it generously and at the first possible opportunity. I do not doubt this in the least as well, as my heart is my witness that I do not wish and covet the company of your very laudable and excellent Fraternity out of meddlesomeness or hypocrisy, but faithfully and with sincere earnestness, and also out of true love towards perfect wisdom.

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<sup>22</sup> Through a fawlyt scan an almost complete line of text cannot be read.

<sup>23</sup> "gethaner Vertröstung gemäß." Translation uncertain. 'Vertröstung' has many meanings, and it cannot be established whether the author refers to himself or to the Brothers.

The almighty, loyal God may through his Holy Spirit increasingly strengthen you, very enlightened, blissful men, in your wholly Christian and pious aim, directed to the enlargement and disseminating of the Realm of Christ and the reproduction of the true, impeccable wisdom and all the good arts; and till the end guard and maintain you mercifully and paternally against all evil to body and mind, against the devil and the violence and grim run of his cursed adherents.

Amen.

Date, January 21th of the year 1615.

Yours heartily willing

C.H.C.

